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same kind before he can anywhere
near balance the account.

THE DAY OF REDEMPTION.

The Lord is risen!
He is risen indeed!
Such is the glorious salutation and
answer of the Easter Christians, ac-
companied with a holy kiss, on this
morning of mornings to all who are
earnest and deep in the faith.

The Christians of the Eastern lands
have always made more of the church
festivals and holy days than we of the
West. Puritanism was tremendously
iconoclastic on all this programme of ob-
servances. It even dimmed the luster
of Christmas and of Easter, preferring
to the former the old pagan yule of
New-Year's day, and paying little or
no regard to the Passover. It is well within
the memory of those who are not too old
to be yet vigorous, that the observance
of Easter was frowned upon, and
thought "Romanish."

But the Christian world understands
itself better on all these matters now
than it did in years bygone, and
though some may lack zeal and enthusi-
asm in making and keeping those high
Christian days, none oppose them, and
few indeed refuse to join in the observ-
ances.

And what a solemn, noble anniver-
sary it is, to the devout Christian! The
day upon which the Divine sacrifice
for the redemption of mankind was
complete, and the way opened for the
complete reconciliation of man with God,
and the regaining of the soul's status
that had been lost by human perva-
sity! It must always, too, be a day
of sadness to the thoughtful soul, to
think that such a tremendous sacrifice
was necessary as the death of the Son
of God, that humanity might be saved
from its own sinful willfulness and
spiritual degradation. But above all,
joyful, since this anniversary points to
the day when the redemption was com-
plete, and mankind was restored to the
primal state and to communion with its
Maker. Fast is the night of gloom,
sorrow, and the obscuration of the face
of the Creator; the dawn of spiritual
life and power has come through the
fearful sacrifice of a tender and loving
God.

It is well for man to rejoice thereon,
and to pour forth his heart in such
thanksgiving and praise as the Lord
has endowed him with ability to do,
and to expend it all, even to the utter-
most, and yet the thanksgiving that is
due is but just begun to be ex-
pressed.

THE G. A. R. ENCAMPMENT.

Nothing could be in better order or
more admirable in spirit than was dis-
closed at the meeting on Friday after-
noon, looking to the getting of the
Grand Army Encampment of 1909 for
this city. The G. A. R. committee met
with cordial response from the Board
of Governors of the Club, and all were
enthusiastic on the point of doing ev-
erything possible to bring here the Na-
tional Encampment of the Grand Army
of the Republic a year from next sum-
mer.

The chief points in getting that en-
campment are the money which must
be obtained to meet the necessary ex-
penses, and the showing that this city
is able comfortably to take care of the
crowds that may be expected to at-
tend the encampment. On neither point
does there appear any insuperable dif-
ficulty, in the opinion of the G. A. R.
committee and of the Governors of the
Club.

As to the latter proposition, the city
can undoubtedly feed and lodge the
veterans and their friends, as many as
may come. Salt Lake is accustomed to
taking care of great crowds; and with
good will and earnest effort all along
the line, there will be no difficulty on
this score. The money difficulty can
be solved, also, with due effort and ear-
nest purpose, starting in time and push-
ing the canvass so that the desired
guarantee can be made at the encamp-
ment of this year.

The Tribune joins earnestly and en-
thusiastically in the movement to bring
here the National G. A. R. Encamp-
ment of 1909. May the effort to that
end bring overwhelming success!

FIRST STREET IMPROVEMENT.

We are glad to see that the City
Council is not discouraged by the fail-
ure of the property owners along East
First South street to agree on the
material for paving that slightly street.
Some of those owners insisted upon
Utah asphalt, some want California as-
phalt, and some are reported to be op-
posed to the improvement altogether. It
is even hinted that "interests," polit-
ical and otherwise, are busy in put-
ting obstructions in the way of this im-
provement, so that the charges against
the Council of bad faith in this pro-
cedure, may be impressed upon the public
mind.

We are absolutely convinced that the
only opposition to this improvement is
that made by the property owners, in
their contentions disagreement. The
Council is offering every possible proof
of good faith. It is opening the whole
subject anew and calling for fresh bids
on the paving. It wants to meet the
views of the property owners if it can
find out what those views are, and find
them practicable. Of course, it is not
practicable to make patchwork of the
paving, a little strip of one material
here, another there, and so on. It
would be practicable to pave a block
and street crossing with one sort of
asphalt, another block and street
crossing with another sort, and so
on. And there would be an evi-
dent advantage in it, as affording
opportunity for comparing the desir-
ability and durability of the two kinds
of asphalt, one with the other. But
the various portions must be in whole

blocks, or at least sides of streets,
and not in mixed strips.

We are confident that no trouble will
be found in the Council as to this im-
provement. All that the property own-
ers have to do in order to get the pay-
ing is to cease squabbling about the
material, and treat the question in a
business-like, practical manner. The
feeling that one would like to see a
practical comparison of the two kinds
of asphalt, an opportunity for which
under excellent conditions is here of-
fered, is quite a natural one; and this
can be reasonably had, without factious
opposition.

The same rule should prevail in the
Council. Too much strenuousness on
points that are not vital is to be re-
prehended. What is needed is a com-
mon-sense, give-and-take procedure,
which will admit of progress, and of
the getting on with public improve-
ment when it is practical, avoiding too
much insistence upon personal views and
a coming together for the public good.
In this spirit the Council can perform
its best duty to the public, and the
property owners can best help their
own interests and advance those of the
city as a whole.

THE NATURAL BRIDGES AGAIN.

It appears that the President, in with-
drawing but forty acres for the National
monument reserve for the protection of
the natural bridges of Utah was even
more mistaken in his sparingness than
we thought. Forty acres for they are
three miles apart, on a triangle. Forty
acres would provide only for a site or head-
quarters for the custodian, but would
not hold the bridges themselves from
trespass, or even from entry when the
land comes into the market.

Mr. H. L. A. Culmer, who has visited
the bridges and knows the country
thereabouts, says that the bridges are
three miles apart; that the bridges
Edwin and Caroline are each over a sepa-
rate canyon, (or stream in the wet sea-
son), and that the two canyons or
streams unite above the Augusta bridge,
which spans the wider canyon which
the junction of the two makes.

In discussing yesterday this pro-
posed reservation for the bridges, we
said the area proposed to be reserved
is too small, and proposed a section.
It is evident now that a section would
also be too small, and we now move
to amend by making the reserve a full
township of land, six miles square. The
necessity for this enlarged reservation
will be the more apparent from Mr.
Culmer's explanation that in the can-
yons spanned by these bridges are
found many of the ancient cliff dwell-
ings, and objects of archaeological in-
terest that ought to be protected from
vandalism and destruction. Nothing
less than a township will meet the re-
quirements; and as it is a region in
which there are now no vested interests,
the reservation can be made with an
ease and absence from opposition or
obstruction which later on would be
found impossible.

ROBERTS'S SOUND STATEMENT.

I will say further that Reed Smoot
no more represents the first presidency
than the church, in the United
States Senate than does his colleague,
George Sutherland, who is not of our
faith and our church.—Joseph F. Smith
to Pittsburgh Times.

No more and no less, of course, as has
always been contended here. By every
token of faith, association and inter-
est Reed Smoot does represent the ec-
clesiastical body to which he belongs.
When his seat was endangered because
of this fact, who was it that came to
his support? Certainly the church gov-
erning body of which he is a part. Many
of his ecclesiastical associates went to
Washington to testify in his behalf,
and the testimony of other witnesses
on Smoot's side was procured by these
men. His whole case rested upon a
joint defense of himself and the church;
their interests could not be disso-
ciated. Before he could think of run-
ning for the office of Senator, Smoot
was compelled to ask the consent and
obtain the permission of a man who has
no other interest in the world except
such as are inseparably intertwined with
the concerns of the church and its chief
governing body. Smoot does not repre-
sent the people of this State, because
they had no effective hand in his elec-
tion, except to ratify the choice that
had been made for them by the Presi-
dent of the Mormon church. And Smoot
surely can not claim to be the repre-
sentative of any other church body on
earth, because his sole religious con-
viction—if he really have any at all—is
to the effect that all other churches
but his own are inventions of the devil,
set up on earth to deceive mankind. He
believes it to be his duty to work un-
ceasingly for the overthrow of all other
denominations; and as a matter of nat-
ural consequence he has no interest in
common with theirs. And Smoot does
not represent the authority of the State,
for the reason that his religion teaches
him that all governments on earth are
spurious and in rebellion against the
government of the Kingdom of God.

Senator Sutherland secured his place
by grace of Joseph F. Smith, through
Reed Smoot, his political agent; and by
this token The Tribune does not con-
sider that Smoot represents the hierarchies
more than does Sutherland. Of course,
it will be denied that either would have
been defeated if he had not procured
the necessary ecclesiastical consent and
blessing; but we will recite a case in
refutation of that denial.

Brigham H. Roberts ran for Congress,
and he was defeated because he would
not submit to the will of the hierarchies.
His own public utterance proves the
cause, and the returns show the effect.
This is what Roberts said in the fall
of 1895, and it is what defeated him:
"I do not believe the Democratic party
ought to be expected to go to a Repub-
lican church official for counsel in politi-

cal affairs, or vice versa. Such a require-
ment in our community would place
the control of the respective parties under
the church officials, and would give up
political affairs entirely to their hands."
The evidence all goes to show that
Smoot is nothing but the creature of
Joseph F. Smith and his associates, just
as are the other members of Utah's
Congressional delegation. They sub-
mitted to the rule and were elected in
consequence of that submission only.

BOOSTING FOR KNOX.

We have received a marked copy of
The Independent of March 26th, point-
ing to an article written by Congress-
man James F. Burke of Pittsburgh, in
advocacy of the nomination by the Re-
publican convention, of Senator Knox
of Pennsylvania for the Presidency. Mr.
Burke's idea is that all classes of men
would be benefited by the election of
Mr. Knox—the laborer, the colored man,
the business man, the diplomat, and
statesman, the promoter of honest cor-
porations, law-abiding Americans, the
great mass of men who provide for the
widows and orphans, in short, every-
body would be benefited by the elec-
tion of Mr. Knox. It is the old cry to
elect Johnny Windbag to Congress
and save our beloved Union. But the
cry has been worn threadbare.

Mr. Knox has a wide reputation as a
learned, candid, thorough and impartial
lawyer, and it is said of him that when
he presents a case he presents the law
and the facts with a cold impartiality
that leaves no ground for his opponent
to stand upon; that he treats all judicial
questions in a perfect judicial manner,
leaving out irrelevances and in no way
twisting or evading the record. It is,
therefore, with a surprise that had no
forecast or warning that we read Mr.
Knox's speech in the Reed Smoot case.
That speech was made on the fourteenth
day of February, 1907. It was care-
fully prepared, was read from manu-
script, and therefore there was all the
less excuse for misstatement or misrep-
resentation by the speaker. A good deal
of the speech was devoted to the ques-
tion of the form in which the Senate
should take action. Mr. Knox insisted
that the form must be by expulsion,
which required a two-thirds vote. And
yet Mr. Knox knew, if he knew the
record of the Senate, that the objection
to Apostle Smoot, being sworn in, in the
first place, was waived at the request
of Senator Hoar of Massachusetts,
chairman of the judiciary committee,
not to give Smoot any standing or ad-
vantage in the Senate, but merely to
avoid any question at the opening of
the session. There was absolutely no
intention to give Smoot the advantage
which this imposed and tentative seat-
ing would imply, in case objection were
then waived to Smoot being sworn in.
Surely no one would contend that it
would take a two-thirds vote of the
Senate to keep him out; for clearly he
could have been kept out by a majority
vote. But when the presentation of the
case against him was waived at that
time, the understanding was that it gave
Smoot no advantage; that is, the case
would come on, when it did come, en-
tirely unprejudiced by that action, and
the same vote that could have kept him
out in the first place might vote him
out later on. This was absolutely ig-
nored by Senator Knox in his plea that
it required a two-thirds vote of the Sen-
ate to unseat Smoot. Smoot was sim-
ply there on toleration, and not by right,
until the Senate voted on his case.

No more and no less, of course, as has
always been contended here. By every
token of faith, association and inter-
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Congressional delegation. They sub-
mitted to the rule and were elected in
consequence of that submission only.

Again, Senator Knox laid stress upon
the fact that Smoot is a monogamist,
without knowing whether he is or not,
and assuming that the contrary was
charged against Smoot, which Knox
knew to be absolutely a false assump-
tion. No such charge was brought for-
ward in the testimony. And when Sen-
ator Knox proceeded to say that Smoot
"has, from his youth up, set his face and
lifted his voice against polygamy," and
that this is "conclusive evidence that he
has fought by precept and example for
the sanctity of the American home
against his church and under circum-
stances requiring the greatest moral
courage," then Senator Knox inter-
polates something into the record
which is not substantiated by any
testimony, and is clearly and
ridiculously erroneous. There is not
one word of testimony anywhere
that Smoot ever "lifted his voice
against polygamy," that he has ever
fought in any way for the sanctity of
the American home against his church
system of polygamy.

The only possible foundation for
Senator Knox's absurd claim that
Smoot has opposed polygamy is an in-
definite claim by Smoot himself in his
testimony that he had privately spoken
to somebody to the effect that poly-
gamy was unlawful and should not be
continued. But this was strictly on
the quiet. He testified (see page 190,
volume 2 of the testimony, and follow-
ing pages) that he had never done
anything to interfere with polygamy
when he became an apostle; the ques-
tion of polygamy or polygamous co-
habitation never came up or was re-
ferred to in any way at any meeting
of the apostles; but he brought up the
question of sustaining Apostles Taylor
and Cowley; that the Supreme Court
decision in Reynolds's case was not by
the brethren considered final against
polygamy, but that the Snow decision
in 1890 was final; that he never made
complaint against anybody for their
breach of faith in connection with the
monesty petition and other pledges, al-
though their faith was thus pledged to
the Government of the United States
that the leaders and their people would
obey the law against polygamous co-
habitation. All through these pages,
Smoot is seen to be a most unwilling,
reluctant witness, appearing determined
by quibbles, evasion and adroit dodging
to protect the polygamist view and the
breakers of the law and the pledges of
honors, and (page 224) that he agrees
with John Henry Smith that "men who
took their plural wives take them, as
they believe, by the sanction of God, or
did prior to the manifesto," and that
he believes (page 230) Joseph Smith
received from God the revelation com-
manding polygamy. Now, how is it pos-
sible that a man who believes in the
divinity of the polygamy revelation,
who thinks that prior to the manifesto
men who took their plural wives did so
by the sanction of God, could have
"from his youth up set his face and
lifted up his voice against polygamy?"
And what likelihood is there that a
man who believed thus in the divinity
of polygamy, yet who had set his face
and lifted up his voice against it would
have received promotion in the poly-
gamous church? Rather, would he not
have been despised as an inconsistent
weakling, whose mind was at war with
his religion? But this whole claim in
behalf of Smoot is a silly fiction.

There is not the slightest evidence,
save his own, that Smoot ever at any
time, under any circumstances, or in
any place, ever said one word against
polygamy. It is absolutely certain
that he would not dare to say one
word against polygamy now. He has
no disposition to do so, and never had.
On the contrary, he has openly boasted
of his own polygamous origin, and de-
plored the impending area of stopping
the practice of polygamy. It is as-
tonishing that a man of Senator Knox's
high reputation in character and in learn-
ing should so depart from the record,
and state things as facts which are not
alluded to at all in the record, and
that, as a matter of fact, do not exist
and never have existed in any form
whatever; what he says is, as a matter
of fact, the grossest misrepresentation.

The truth is, that Senator Knox gave
way to the political pressure from the
White House and elsewhere as a par-
tisan proposition to retain Smoot in the
Senate, making a plea that was simply
a blind, a false pretense throughout.
And the argument which he made in
support of that false pretense was one
worthy of the falsity of it, but not in
the least worthy of the high reputation
of Senator Knox.

In view of Senator Knox's illogical,
partisan and unjudicial attitude in the
Smoot case, when he was presumably
sitting as a judge upon the case, it is
impossible to concede to him the judi-
cial temper, the candid judgment and
the impartial habit of mind that are
claimed for him in the consideration
of grave public questions. In that case
he was to vote as a jurist and states-
man on the case presented, but he
voted as a perverted partisan, on po-
litical grounds, and not on the record.

and case before the Senate. His speech
and vote were founded upon a fictitious
case, and not upon the case at bar.

IS "GATHERING" DROPPED?

The gathering of the saints is one of
the doctrines of the church and has been
from the beginning.—Deseret News, Oc-
tober 3, 1890.

Of recent years, readers of the church
organ have noticed that the present
teaching contradicts this doctrine.
From time to time, and especially when
dispatched reach here concerning the
landing of a company of Mormon con-
verts on these shores, the News comes
out with the assertion that the church
is now making no effort to gather the
saints from foreign lands; that the mis-
sionaries are not emigration agents;
that no inducements are held out to con-
verts to come to Zion; that missionaries
are instructed to advise people whom
they baptize to remain where they are,
unless they are able to pay their ex-
penses and set themselves up in their
new home without becoming a burden
to their friends and their fellow be-
lievers.

In the former days, the gathering to
Zion was looked upon as a matter of
sentiment entirely. It was regarded as
an act necessary to salvation. The
teaching was that it was necessary for
the saints to gather out of Babylon,
that they be not partakers of her sins
and